

REV. E. GREENFIELD'S
LAMENTATIONS
OVER
ANABAPTISTS.

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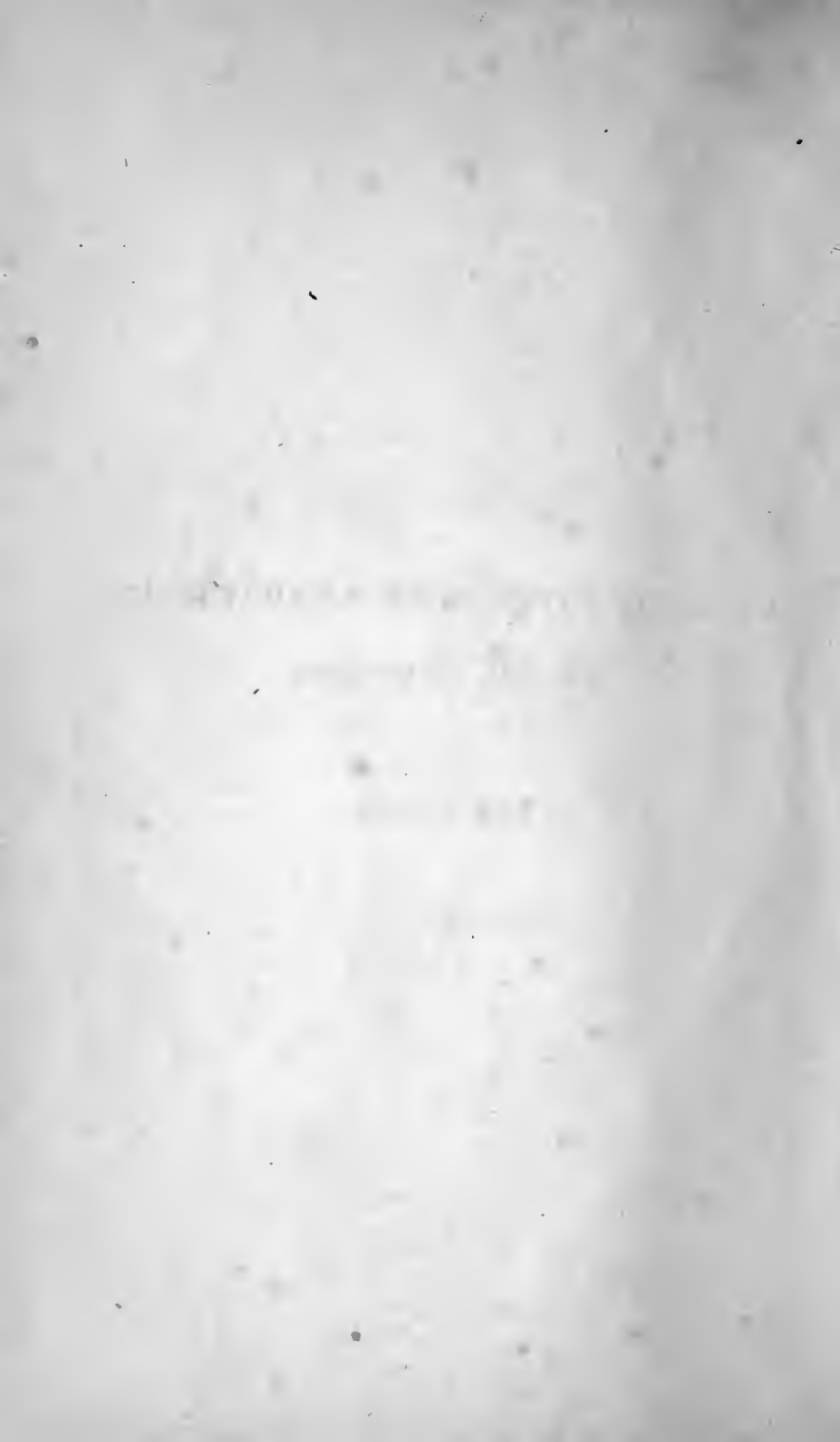
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LAMENTATIONS OVER ANABAPTISTS,

BY THE ORTHODOX,

AND

THE CAUSE.





EXPLANATION OF THE PLATE.

As some readers may not read Latin, I must inform them that the Latin on the plate, from "Video," under *the eye*, on the *top*, to "Rideo," *below*, unto the two *Latin lines*, under the Dippers, being Englished, are as follows :

First. "Video," signifies, to see, or have an eye *to*, either for salvation or destruction. So the eye of God was, and is, *to* Anabaptists.

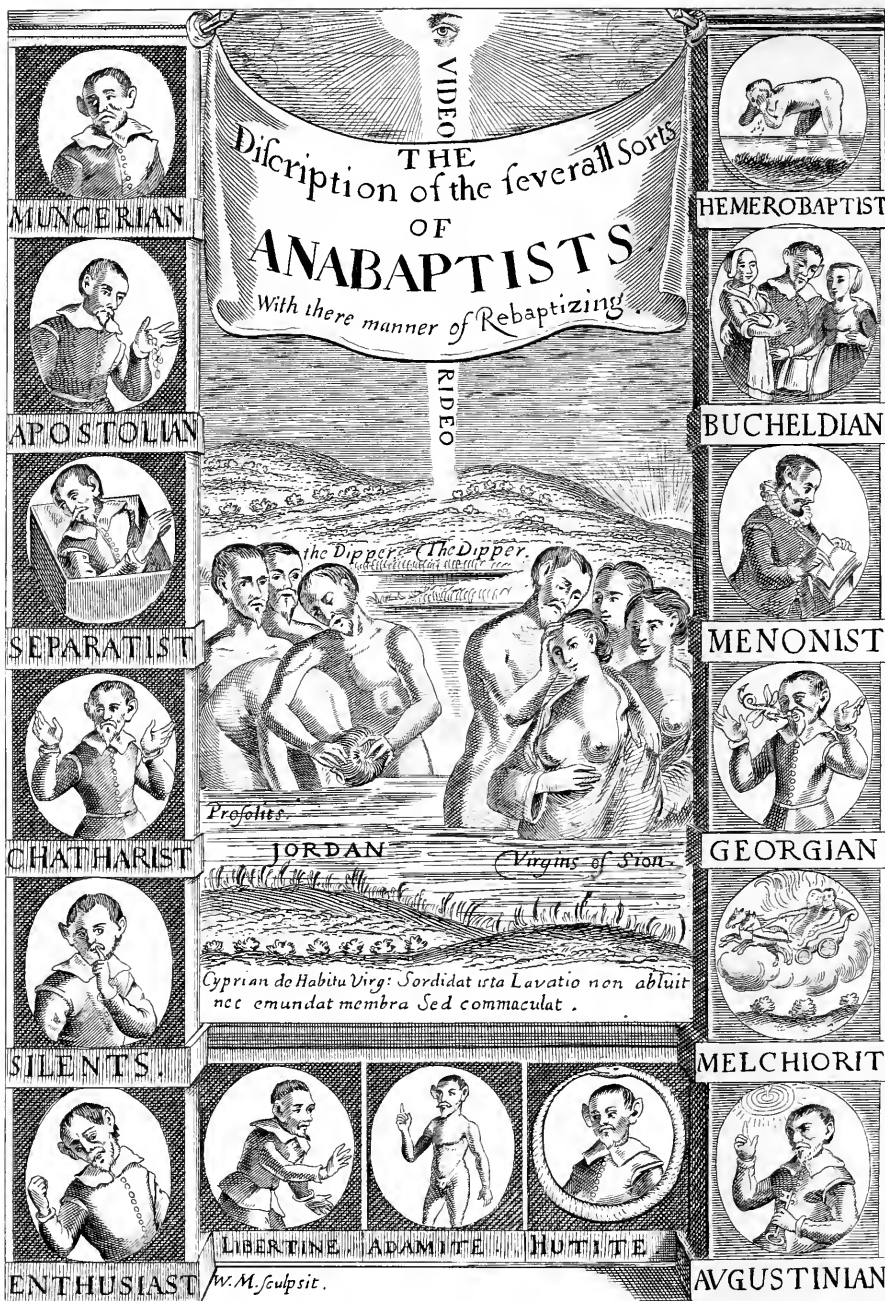
Secondly. "Rideo," signifies, to laugh at, and have persons in *derision*, see Psalm ii. 4 ; and also, to look pleasant *on*, in order, by warning, to save God's elect from Anabaptist *profanity and evil ways*. Psalm ii. 12 ; Jude 22, 23.

Thirdly, and lastly, the English of Cyprian, the two Latin lines under the Dippers : "De habitu virg." &c. &c., signifies, "half-clothed mournful virgins, standing in water, beguiled and seduced, to have *their heads dipped*, re-baptized, by *base naked men dippers*, who at the same time, dipped, rebaptized the heads of *naked men proselytes* in the same water, *exposing both sex* ; the base dippers "knowing no shame," Zeph. iii. 5, teaching contrary to Scripture, like "the Adamite," shameful, fearful *profanity, under the eye of God*, falsely testifying the *rebaptized* men and women had, thereby *absolution, and liberation from their sins*. This is *the most fair* English rendering of Cyprian's Latin.

Verily all *God's elect* will be *saved* progressively, from *Anabaptist profanity* in *all nations*. See Gen. iii. 15, to Isa. lii. 15 ; Ezek. xxxvi. 25 ; Matt. xxviii. 19, 20. Rev. xxii. 16, 17, 21.

Oh view, read and ponder the Plate! Amen.





Engraved from a scarce Old Print in the possession of the
Rev. Edward Greenfield, of Barnhall House, Lymington, Sussex.



DECLARATION

I, the undersigned, do hereby declare that the foregoing is a true and correct copy of the original as the same appears in the records of the Court of the County of [illegible] State of [illegible].

Witness my hand and seal this [illegible] day of [illegible] 19[illegible].

Notary Public for the State of [illegible]

My commission expires on the [illegible] day of [illegible] 19[illegible].

Subscribed and sworn to before me this [illegible] day of [illegible] 19[illegible].

Notary Public for the State of [illegible]

My commission expires on the [illegible] day of [illegible] 19[illegible].



LAMENTATIONS OVER ANABAPTISTS,

BY THE ORTHODOX,

AND

THE CAUSE:

WITH

THE FAC-SIMILE OF A CURIOUS ANCIENT PLATE, REPRESENTING
THE DESCRIPTION OF ANABAPTISTS, AND THEIR VARIOUS
MODES OF RE-BAPTIZING ; FROM THEIR RISE,
A. D. 250, AND PROGRESS, TO 1505;

OPPOSED

TO THE ANABAPTISTS OF THIS NINETEENTH CENTURY,
AND TO THEIR MODE OF RE-BAPTIZING.

BY

EDMUND GREENFIELD.

AT THE REQUEST OF THE ORTHODOX.

“Ye shall weep and lament.”—JOHN XVI. 20.

LONDON :

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AND MAY BE HAD OF ALL BOOKSELLERS.

1848.

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LAMENTATIONS OVER ANABAPTISTS,

BY THE ORTHODOX;

AND THE CAUSE,

&c., &c.

“Ye shall weep and lament.”—JOHN xvi. 20.

CHAP. I.

THE lamentation and weeping of God the Son, our blessed Saviour, the Head, Life, Light, and Leader of his *orthodox ministry*, over Jerusalem of old, *was caused* by the wicked deeds and false doctrines of the *heterodox ministry*, who condemned Himself—His glorious gospel—His ordinances of baptism with water, and His Supper. Beating—killing—stoning his prophets, pastors, and ministers. See Mat. xxi. 35; Luke xix. 41. Such is now *the cause* of the orthodox ministry's lamentations over the *heterodox anabaptist ministry* of this nineteenth century. They deny that God the Son, before and since his time-incarnation, Himself, and by his orthodox ministry, in his hand, baptized with water unbaptized believers and their households, to *infants of all nations*, by pouring, shedding, and sprinkling water on them! Although the Scriptures, from Genesis to Exodus xii. 37; xiv. 22; and xxix. 4, to 1 Cor. x. 1, 2, *are undeniable proofs!* Thus opposed to God, to the Bible, and to us the orthodox, the present-day anabaptist ministry declare and publish, “*that dipping believing adults, and them only, casting them backwards into and under water, and drawing them up again by bodily strength of the dippers, was, and is the command—the law—the order*

of the Lord God." Thus they not only by wicked deeds, falsely condemn God the Son, his Bible, and his orthodox, and profane his ordinances by testifying there is no other way but their's to the Lord's Supper! But they even condemn their anabaptist ancestors, and their modes of baptisms, and re-baptisms, from their rise, A.D. 250, and progress to A.D. 1505. For proofs, *view and read the ancient curious plate*, on the other side. Being assured that the Lord God by his orthodox ministry portrays, (Ezek. iv. 1) and uses similitudes. Hos. xii. 10.

My readers, especially the renewed of God, having viewed and read the ancient curious plate, are assured that the present-day anabaptists, who cast their proselytes, backwards into and under water, for *Christian baptism*, as they *call* it, have no such *pattern*, or *mode*, *law* or *order* of the Lord God, in all the Scriptures! or from the *various* ancient *anabaptists* portrayed in the PLATE! We therefore come to the conclusion, which we defy the anabaptists in *all nations* to *disprove*, that the baptisms and anabaptisms of this nineteenth century, practised by the anabaptist ministry, is a *human invention!* a *profanation of God's scripture-pourtrayed water-baptism!* and is a part of the abomination, set up in Zion, that maketh desolate. Dan. xi. 31, and xii. 11. "Standing in the Holy Place." Mat. xxiv. 15. Which the ancient *orthodox* declared in "the unction of the Holy One," is *worse than Popery*, and a turning from the ministerial mission and commission, and from the *holy commandments*, given by the Lord God to all his ministers. See Mat. xxviii. 19, 20; 2 Peter ii. 21. Thus the anabaptists of this nineteenth century, far *exceed in profanation* of God's ordinances, all the ancient anabaptists, represented in the plate, with which I am sent to prove in the will of the Lord God's lamenting over all the living anabaptists, praying God to convert them, especially *His election*. Whilst the following words encourage and comfort me, namely: "If any of you do err-from the

truth, and one convert him ; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v. 19, 20. O Lord God, if it be thy pleasure, render this book the same blessing as Martyr John Philpot's ministry was of old, that converted many, and the anabaptist in prison, in Queen Mary's reign, Great Britain, A.D. 1555 ; so that we may see and hear of an extensive conversion of anabaptists, in this and other nations, and also the consumption of anabaptism. Amen.

CHAP. II.

OF DOCTRINAL AND PRACTICAL ERRORS—OF THE ANABAPTISTS AT THEIR RISE, A.D. 250, AND PROGRESS, POURTRAYED IN THE PRINT ; MORE AWFUL THAN THEIR MODES OF BAPTIZING AND RE-BAPTIZING.

Their *first error* was, *rejecting* the Bible, "after the working of Satan." The *second error* was, *a denial* that God the Son, Jesus Christ, was the *baptizer* of unbaptized parents, on their believing, and their households, by pouring, shedding, sprinkling water ; and so they *recorded* their doctrinal error, first in Africa, and their practical error also in opposition to God the Son, and his Apostles, to Polycarpe, Irenæus, and others, to Justin Martyr, and others, to Cyprian, from A.D. 97 to A.D. 140, to A.D. 250 ; as proved by their faithful writings. The *third error*, after all warnings, was, their *separating* themselves, from the *orthodox*, declaring, in defiance of the *holy commandment* of God the Son, *to baptize all nations*. Mat. xxviii. 19, 20 ; they were opposed to Scripture doctrine, and Scripture practice. And that was "the first falling away" from the faith, and acts of God the Son, and his Apostles, and their successors, which Paul by the spirit of prophecy foretold ; and thus, about A.D. 250, "*the man of sin was revealed*." See 2 Thess. ii. 3, by the *union of the first anabaptists*, and "that man of sin" grew for years in anabaptism, and became most

furious about A.D. 380, and onwards, before the *rise* of the Pontiff of Rome, the man of sin, his Beast, and the harlot. A.D. 666. See Rev. 13th and 17th chapters. Now, let it be noticed, that the anabaptists, and all the powers of the man of sin, the Beast, and the Harlot, Mahomet, the false prophet, and his myriads, *were in union*, in the three errors aforesaid: that is,—against the Bible—against God the Son—against the orthodox, and the ordinances of *right baptism* and *the Lord's Supper*. See Mat. xxviii. 19 & 20; 1 Cor. x. 1, 2, 3, 4; Rev. xxii. 14, 16, 17, 21. Yet, in order to deceive the people of nations, they became opposed to each other, in various unscriptural, antichristian forms of doctrines and worship, persecuting the *orthodox*, and making war with God the Son, the Lamb. Rev. xvii. 14. And yet, no *members* of the *man of sin*, and mystery of iniquity, ever *denied* the right of *infant baptism*, or ever made a *concision to law*, to cut *infants* off from that ordinance, as the present-day anabaptists cut off; *until* A.D. 1505, and onward, as fully proved in my book, “The Rescue.” For which cause and other wicked deeds, *anabaptists* were declared by Luther, and all the orthodox in Luther's days, worse *than Papists*, and were more *cruel* and wicked, even so, that Martyr John Philpot declared and wrote, in A.D. 1555, “*that anabaptists were an inordinate kind of men, stirred up by the Devil, to the destruction of the Gospel.*” And we say, that in no act or deed of the anabaptists, did they in their progress, *strive* so universally for the destruction of the Gospel, to the present-day anabaptists, than by cutting off *infants from baptism*, and by *publishing* like the present-day *Philpot*, in “The Gospel Standard,” “*that the very nature of the Gospel, by the spirituality of its worship, by its very genius and spirit, infants are precluded from its ordinances.*” Oh, what an awful sentence! Thus the present-day anabaptist leader in Great Britain, labours by preaching and by editorial lying vanities, to persuade us and all peoples, that no

infants or little children, from the fall to John Baptist, and to this day, were renewed, and that neither Adam, Eve, and others, to Noah, Abraham, and Sarah, and others, to Zacharias and Elizabeth, to the Apostles, or their successors, and their families, had not any of their infants or children baptized with water, although Justin Martyr proves in his Apology, A.D. 140, in union with all the orthodox, that men and women of sixty and seventy years of age, to infants, were baptized, and had the gospel, as we have this year 1847. But our libellers declare the gospel is only with *anabaptists*, who cut off *infants* of *believers*, from *water baptism*, and believers, from what they call their feast, the Lord's Supper, even if they have been *baptized* in God the Son's way of pouring, shedding, sprinkling, except they will *profane that baptism*, and be *re-baptized*, or dipped into, and be cast backwards and under *water*; declaring (and publishing in magazines,) that mode was, and *is*, "the command—the law—the order of the Lord God." Oh, what false doctrine, and perilous presuming: taking the name of the Lord God in vain. Oh, ye erroneous men, we beseech you view and read the ancient plate in this book; and see there, as you have *rejected the Bible*, and the *God of the Bible*, that your anabaptist ancestors, from 250, their rise and growth to 380, to 1505, and onward, proves your state perilous and unprecedented, as we say your *doctrine* and *practice* is anti-scriptural! Oh, *what a veil is spread over you anabaptists!* May the Holy Ghost, I pray, for Christ's sake, destroy the veil. Isa. xxv. 7. That you may see and know, that God the Son, before and after his time-incarnation, was and is, the particular and general circumciser, and baptizer of peoples: as you read, from Gen. iii. 2—15, to Gen. 17th chap. and Gen. 21st chap.; to Ex. xii. 37, and xiv. 22; to Romans xv. 8; 1 Cor. x. 1, 2. "Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." See Romans

xv. 8. And Jesus Christ, God the Son, was an administrator of baptism with water, through the Old and the New Testament dispensation, not only *spiritual*, but *outward*; as it is written, "Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." See John iv. 1, 2. Which signify that Jesus, by his apostles, in his hand and counsel, made more disciples, and baptized more with water, than John Baptist. See John iv. 1, 2; Acts i. 5. And as a proof that outward baptism with water came in the room and stead of *outward circumcision*, which anabaptists deny; and the Lord's Supper came in the room and stead of the passover, behold, outward circumcision did not vanish away, until after Christ was ascended into heaven, and glorified in humanity; nor, until Paul, in Christ's hand, had circumcised Timothy. See Acts xvi. 3. Then *outward circumcision gradually vanished away*. See Gal. ii. 3; Heb. viii, 13. We, the orthodox, testify you learned anabaptists do not read and pray fervently over the Bible, for the Godhead's blessing, but fancy you can carry all things, erroneous and doctrinal points, to the confusion of the orthodox, and *so you deceive and harden the ignorant ministers and congregations*. Therefore, in all Christian charity, we say, verily, the Scriptures prove that *baptism with water*, more especially after Christ's ascension into heaven to be glorified in humanity, came in the room of outward circumcision, and is called "circumcision without hands," or without the cutting knife in the hands. Col. ii. 11. Thus, water poured, shed, and sprinkled on the head and face, (see 1 Cor. x. 1, 2; Acts i. 5,) descending down the persons. Ex. xxix. 4. And as baptism with water is called circumcision, so the Lord's Supper is called the passover! Because one followed the other! See 1 Cor. v. 7, 8. And when "*the veil is destroyed*," (Isa. xxv. 7,) the anabaptists will see their errors, and be ashamed, and in self loathing before God, burn their *books of curious arts!* and shut

their mouths! See Isa. lii. 15; Acts xix. 19. And then the anabaptists praising God for his Bible, especially the renewed, will purchase the books of the *ancient and modern orthodox*, and have their *infants baptized*, and come bending to the orthodox ministry, saying, We should wish to receive the Lord's Supper from your hands! Such is the case, at this day, in *Providence Chapel, Staplefield, Sussex*, and in other chapels in Great Britain and other nations. So is the increase of God the Son's government, and peace under heaven, and will be, until anabaptism, and all anti-christianism, with their concision laws and bigotry, *shall be consumed*. "*The zeal of the Lord of Hosts will perform this.*" Isa. ix. 7; Mat. xxviii. 19, 20; 2 Thess. ii. 8; Rev. xxii. 16, 17, and 21. Now, *mark ye, my readers*, that in all our exposition of the errors of anabaptists, and condemnation of their *deeds*, lamenting over them, and labouring for their conversion, we have not *one word* to say or publish against *immersion* baptist ministers, who do not *demand re-baptism* of believers, who in their infancy, or after, as believing adults, have been baptized with water, by pouring, shedding, sprinkling; Ezek. xxxvi. 25; 1 Cor. x. 1, 2, 3, 4, and who have *no concision laws* to *cut believers off*, or thrust them from the table and Supper of the Lord, but receive us, the Lord's ministers, and all believers, as *Paul received all who came to him*; (see Acts xxviii. 30,) delivering to them gladly the Lord's Supper; (see 1 Cor. xi. 23—26,) as John Bunyan did of old, and many others do this year, to Dr. Cox, of London, Mr. Blackstock, and many other godly immersionists. No, verily, we have not a word against them, for you must know, that from the commencing of immersion or dipping, A.D. 250 to A.D. 258, and onward, God, and his orthodox in his willing and doing, have *allowed immersion baptism*; and in some cases, immersion baptism is used in the national Protestant Established Church of Great Britain. May God bless such immersionists, Amen. To all those,

we speak by and through the Spirit of truth and love, in the language of the Apostle John, saying : “ that which we have seen and heard declare we unto you, that ye may also have fellowship with us : and truly, our fellowship is with the Father, and with his Son Jesus Christ.” 1 John i. 3. But against this fellowship all the anabaptists you see figuratively pourtrayed in the print, and the anabaptists of this year 1847, were and are opposed, (yes, yes, they hate godly fellowship,) and condemn the orthodox, as their publications *assure us*. Therefore, I am to manifest more of the ancient and modern *errors of anabaptists*, so that “peoples, and nations, and kings,” may be warned. Rev. x. 11. May the Lord render the same a blessing. Amen.

CHAP. III.

OF MORE ERRORS OF ANABAPTISTS, RESPECTING JESUS CHRIST.

They hold, preach, and publish, “*that Sonship pertains only to the human nature of Jesus Christ.*” That error keeps them from fellowship with the *orthodox*, and is a *deadly sin*, by the lying spirit Satan, working in them, to reject the Bible, and resist the Holy Ghost. Therefore, the Holy Ghost by John, calls them, as one in Satan, “*a liar, and antichrist ;*” and adds, by way of warning, “*Whosoever denieth the Son, the same hath not the Father.*” 1 John ii. 22, 23. That is, such men have not the Father in God, and the Godhead, to spiritually beget them with his word, James i. 18 ; or the Son to infuse from his fulness, grace, John i. 16 ; nor the Holy Ghost to sanctify them for the Son’s sake through the truth. John xvii. 17. They are deniers of the Eternal Son in God ! Awful heresiarchs ! Such is the fearful state of John Stevens*, one of the eldest anabaptist minis-

* John Stevens died whilst this work was in the *Press*, in great anguish, and did not confess his awful errors. See John viii. 24.

ters in the metropolis of Great Britain, and that *man* has corrupted and seduced many ministers and congregations into his awful errors. And what to us is exceedingly distressing, and *the cause* of general lamentations among the *orthodox*, the *generous Mr. Silver*, of London, whilst he condemns the *pre-existentialism* of John Stevens, *denies the eternal Sonship of Jesus Christ!* Oh, *how awful!* Behold all these anabaptist and mingled erroneous congregationalists, for whom we would, God willing, lay down our life to *convert* and *rescue*, labour, “after the working of Satan,” to “destroy the foundations,” Psalm xi. 3. And when they gain proselytes to believe in their *false Christ*, they dip them, as John Stevens did, into an idol, that is, a pool of water, and into the names of *three unscriptural imagined persons*, a *false God!* And then bringing them through that *baptism*, or *anabaptism*, profaning God’s *baptism* with *water*, they bring them to their table and anabaptist *feast*, which they call the Lord’s Supper! So they profane that ordinance by denying the eternal Sonship of Jesus Christ, and are in *danger of sudden destruction!* Oh, my readers, look ye, and see what a mark and appellation the Holy Ghost puts on them, as one in Satan, namely, “*a liar and Antichrist.*” 1 John ii. 22, 23. And the Father says the same. Whilst the Son Jesus Christ says, “Whosoever shall deny me before men, him will I deny before my Father which is in heaven.” Matt. x. 33. O Lord, most gracious Father, we pray thee for thy dear Son’s sake, Jesus Christ, to convert those ministers, if it be thy pleasure, and their congregations. Amen.

There are *other errors* of the anabaptists, as God-provoking, truth-denying, and orthodox-condemning, as the last stated, that is: “*a denial of original sin.*” By and in that error, they say, *elect infants* in conception, natural birth, and dying, *need not the sanctification, or regeneration of the Spirit*, as a meetness for the soul’s entrance into the heavenly glory, because,

they say, "*the Person of Christ was, and is, their imputed sanctification ;*" even as Christ's righteousness was, and is *imputed to them*, for justification *without works*. So anabaptists deny the Holy Ghost's covenant power and blessing, and condemn the everlasting covenant of the Holy Ghost, and the Father, and Christ, one God, the Godhead. See Gen. iii. 12, 15, 21 ; Isa. xlv. 3 ; Eph. ii. 1, 2, 3, 4, 5, 6 ; Col. i. 12 ; 1 Peter i. 2 ; Rev. xxii. 21.

Moreover, there were of old, and are now, anabaptists, and their mingled confederates, who go further in errors than the above stated, by declaring and publishing, "*that all infants, of all mothers, either the chaste and godly, or reverse, in all their abominations, possessed by devils, even infants who are idiots ! All are saved.*" Because, say they, "*the Person of Christ was, and is their imputed wisdom ! imputed righteousness ! imputed sanctification ! imputed redemption !*" Oh, how dreadful are those errors of anabaptists, inasmuch as they deny the need of God the Father's spiritual begetting, (James i. 18) and conformation to the Son, (Rom. viii. 29) as they deny the need of all *imparted and infused grace*, from the Son's fulness, (John i. 16 ; Eph. iv. 16) and deny also the power of the Holy Ghost to possess the *infants*, and to *cast out devils* ; nay, they deny the need of the sanctification of the Spirit ; and condemn *the Bible*. Jude 11. So they add to God's Bible, and are in danger of all God's plagues written in the Bible. See Rev. xxii. 18. Behold the *denial of original sin*, which was Adam's with Eve, as the sinful fallen natural root of all the human race, is *a most awful error, a great sin !* Whilst God assures the orthodox, that in the natural begetting and conception of every son and daughter, original sin being imputed, there is also inherent sin in soul and body ; yes, the whole person, and God's elect, as the rest, are *defiled and filthy*. Ps. xiv. 3. "By one man, sin entered into the world, and death by sin ; and so death passed upon all, for that all have sinned." Rom. v. 12.

Therefore, the prophet David, as a sinner under imputed original sin, and feeling inherent sin, and defilements, although “renewed in the spirit of his mind,” said, in heart and soul-distress, unto the Father of mercies, in and through the Son, Jesus Christ, whilst he was chastened sore for his sins under the divine rod; Psalm xciv. 12; “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” Then he cried, and prayed fervently, saying to God, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm li.

Such have been the confessions and prayers of the orthodox in all ages, under the feelings of *the evils of original, inherent, and actual sin*; as soon as delivered from the power of darkness, and from a death in sin, by and in God the Father’s power, Isa. liii. 12, for the Son’s sake, Gen. iii. 12—15; in this spiritual begetting and infusing grace and truth from the Son’s communicable fulness, James i. 18; John i. 16; when the Holy Ghost also possesseth and sanctifieth, or setteth *us apart* for Himself—“issues from death,” Psalm lxviii. 20. Then, as Christ’s righteousness was and is *imputed* to the election unto life, without works and for justifying righteousness, Rom. iv. 6; the elect infants who die in infancy, possessed, sanctified, and regenerate, have an heart given them to know God, and have the life of grace, truth, faith, hope, love, as the *aged in degree*, and their filial prayers ascend in groans by the power of the Holy Ghost, unto the Father, in and through Christ, with acceptance, see Jer. xxiv. 7; and xxxii. 39; Ezek. xi. 19; Rom. viii. 26, 27. Thus we say, in the unction of the Holy One, *in opposition to all anabaptists and their mingled confederates*, whose errors have been, and are as fore-stated—that *elect infants*, and “they only (as infants) are saved, called, washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God,” 1 Cor. vi. 11. “The election hath obtained it, the rest are blinded,” Rom. xi. 7. In those bless-

ings, *an elect infant or child* renewed, is as perfect as the aged. Yes, "the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Isa. lxx. 20. Thus, we find anabaptists from their rise, A.D. 250, as portrayed in the print, and in their progress to this year, 1847, are proved erroneous, as are their mingled confederate authors of renown, whose books are open before me ! even to that scripture perverter, heresiarch, and learned wrangler, John Cumming, D.D., who, encouraging the murder of infants by heathen and idolatrous mothers, says, "God overrules the Hindoo mother forgetting her infant, and the Chinese mother sacrificing hers, to be the means of infants' translation to a place of perpetual happiness and perennial joy ;" these are heresies published A.D. 1847. May God wound and heal these heresiarchs, Amen.

Now, in weeping and lamenting over heresiarchs in their fore-stated heresiarchial errors, not doubting but some of them are God's elect, and renewed, but beguiled by Satan, we say to them, scripturally and experimentally, if they are God's elect they shall have the gift of repentance and pardon of sin ; God says, "*I will pardon them whom I reserve.*" Jer. i. 20. Thus we find all the election of God shall be saved, and when renewed, feeling the spirituality of the law of God reproving, convincing, and wounding for sin, as sin abounds, behold the election's *filthiness* is felt and seen like poison and filthy garments, in and upon *body, soul and spirit*, so that all, especially those fore-ordained to be pastors after God's own heart for Churches, Jer. iii. 15 ; John xvi. 8 to 11 ; stand before God in *filthy garments*, Zech. iii. 3, yet believing by and in the sanctification of the Spirit, that the Son in God, Jesus Christ, eternally in foreview of sin, and at the rising of anger and vindictive wrath in God and the Godhead, against sin and sinners, did, by covenant engagements eternally, see Job xxxiii. 24 ; Zech. ix. 11, as he did really in *time*, after His incar-

nation, reconcile the Father to the elect by His iniquity-bearing, and meritorious suffering, bleeding, and law-fulfilling in life and death, in his flesh, upon Calvary's cross at the end of thirty three years, and did not only *make reconciliation for iniquity of all the election*, but brought in everlasting righteousness, not only imputed, to put on as a robe, but to be imparted, infused, inherent righteousness in the election, and ever be flowing with all grace into the election to *immortality and glory*, see Psalm lxxxiv. 11 ; Dan. ix. 24 ; 1 Cor. i. 30 ; 2 Thess. ii. 13, 14. So we believe and know that the Father in God and the Godhead being pacified and reconciled to us his elect, in and through his dear Son, Jesus Christ, our Husband, Surety, Saviour, and Hope, at the set time, takes away the filthy garments of all, as from Joshua ; and unto him, He said (as to me) " Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. iii. 4. We find, my readers, that all ministers and pastors, from Adam to Noah, Daniel, Job, and others, to the apostle Paul, and others, to Calvin the Frenchman, Luther the German, and others, to John Bunyan, and unto Huntington, Hawker, and all God's orthodox ministers, have experienced the above blessings, and were, and are scripturally and experimentally opposed to the anabaptists and all the *heterodox*. Behold, moreover, that at the set time of having " the change of raiment," Zech. iii. 4 ; the atonement is applied, that is, the blood of sprinkling, (as I did blessedly experience,) and faith is wrought in us by the Holy Ghost, to put on the raiment, the best robe, the imputed righteousness, brought nigh by God, *in his word*, Gen. iii. 21 : Luke xv. 22. Which faith and blessing is properly called by the orthodox, "*justification by faith*." As being *justified by faith*, and so we have *peace* with God, even the Father, through our Lord Jesus Christ ; by whom we also have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God. Rom.

v. 1, 2. These are the *benefits of reconciliation, redemption, and salvation*, in and by Jesus Christ. So that with Adam, Noah, Moses, and Paul, we know, feel, and enjoy, and now preach and publish, that Christ was the Reconciler, Redeemer, and Saviour, and that “Christ is the end of the law for righteousness to every one that believeth.” Rom. x. iv. *This is Bible theology.* And we testify with all the ancient godly orthodox, “that through this man, Christ Jesus, (who saw *no corruption*,) is preached unto you, *the forgiveness of sins!* And by Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Acts xiii. 37, 38, 39. But yet, withal, we are assured, that *on account of original and inherent sin, in our souls, bodies, and spirits*, that even our *souls* cannot cease to *sin*, in *union* with our *bodies* and *animal spirits*, until the temporal *death* of our *bodies!* Then it will *cease to sin for ever.* Psalm xlix. 8. Therefore all the renewed sanctified elect, as set apart for God, “vessels of mercy,” need the unabiding gracious operations and ministrations of the Holy Ghost, to subdue indwelling iniquity and sins; Micah vii. 19. And through the Holy one, we “*mortify* the deeds of the body, and live.” Rom. viii. 13. In which blessing, although sinners, hating sin, loving God and his law, whilst Satan bruises *us*, and stirs up *strifes* in us, and we say, “Oh, wretched men that we are, who shall deliver us from the body of this death.” Rom. vii. 23, 24. We are then stayed and comforted by the Holy Ghost, the Comforter, who says of Satan, in his hatred to us, “*Hatred stirreth up strifes, but love* (that is, the love of *God the Father, in and through Christ,*) *covers all sins.*” Pro. x. 12. And so a Father reconciled unto us, in and through his Son Jesus Christ, gives us reconciling grace, restoring grace, and all grace, and *assures us*, he hath not *imputed* our trespasses unto *us*, to *damnation!* as to the *reprobates!* See Rom. xi. 17; 2 Cor. v. 19. So we say to God

the Father, in and through the Son, by and in the Spirit of grace and adoption. Isa. lix. 21 ; Rom. viii. 14, 15 : "Thine anger is turned away, and thou comfortest me." Isa. xii. 1. This is the benefit of the blessing and knowledge of *reconciliation* ! in which the orthodox ministers, as ambassadors for Christ in all nations glory. And in these *benefits of reconciliation*, and given spiritual knowledge of the Holy Ghost, and the Father, and Christ, one God, the Godhead, in eternal, everlasting, infinite relation in Himself, and *relation* to us, the election ; we, in the Holy Ghost, proceed from glory to glory. See 2 Cor. iii. 18. Therefore, ministers, pastors, and missionaries, say in and to the churches, and all peoples, "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God," that is, the Father. "For he hath made Him to be sin for us, who knew no sin, that *we* might be made the righteousness of God in Him." 2 Cor. v. 20, 21. In this view of Jesus Christ, who once suffered and died, the just for the unjust, that he might bring us to God, even the Father, 1 Peter iii. 18 ; and who was buried and rose again, and ascended into glory, whom we apprehend by faith, that worketh by love, exalted in glorified humanity ; Heb. i. 9 ; we are assured, that from his fulness as our meritorious and ministering Head, and fulness of communicable covenant blessings, the Fountain on the Father's right hand, Psalm lxxx. 17, 19 ; Psalm xxxvi. 9 ; Acts vii. 56 ; We shall have the blessings of *final perseverance* in *grace* to *glory* ! For so meritoriously and ministerially Christ Jesus is unto us wisdom and righteousness, and sanctification and redemption. 1 Cor. i. 30. In him, Christ Jesus, we glory, as all the ancient orthodox gloried ; and as Paul gloried, in his latter days, when he said to Timothy, "the Lord shall deliver me from every evil work, and will preserve me, unto his heavenly kingdom : to whom be glory, for ever and ever. Amen. 2 Tim. iv. 18. Thus we find experimentally as we preach, and

publish *doctrinally*, although *sinners*, “we are more than conquerors” of sin, and also, of the power of darkness, “through Christ that loved us.” Rom. viii. 37. For in and through Christ, we have the gracious inabiding and encircling power of the Holy Ghost, Isa. lix. 21, and the light of the Father’s countenance, Psalm xlii. 11. Thus we find, in all our *castings down*, under Satan’s oppressions and bruising, called, “the power of darkness;” Luke xxii. 53; Col. i. 13; the Spirit of the Lord, that is, the Lord the Spirit, the Holy Ghost, lifts up a standard against “the power of darkness,” the leader of whom is called *Satan*! And now the Holy Spirit stills that enemy and the avenger. See Psalm viii. 2; Isa. lix. 19. So, my readers, the Holy Ghost endears himself to *us*; and *we sing*, blessing the Holy One, saying, “Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones, is, as a storm against the wall.” Isa. xxv. 4.

Therefore, we testify to our beloved christian readers, opposed to anabaptists, who deny original and *inherent sin*; and who testify, that “the person of Christ is the election’s *imputed sanctification*,” that, they are heresiarchs in heresies. *Awful errors*, leading peoples *on*, if *God prevent not*, to accept of the *master-piece* of “the doctrines of devils,” preached and published by Mr. Triggs, a minister of renown in London, namely, that “*sin is a nonentity*.” By that doctrine, after the working of Satan, the man of sin revealed, and the mystery of iniquity *united*, are “*doing despite to the Spirit of grace*.” Heb. x. 29. In lamenting therefore, and weeping over anabaptists, and their confederate heresiarchs, we declare, that their *doctrinal* and *practical* errors, heresies, and profanations of God’s ordinances, have greatly increased in Great Britain, since the days of the zealous, godly, contenders for the faith, Flavel, Bunyan, Barry, Whitefield, Romaine, Toplady, Huntington, and

Hawker. And moreover, lamenting, we say, there are but few of the *most learned* Episcopalian, Presbyterian, Independent, or Congregational, living ministers, who boldly *unite with myself*, and *certain other orthodox* ministers, pastors, witnesses, and watchmen, in these days, contending to *check*, or *scripturally stop*, by spiritual sword cuts, the whole *heterodox*, aforesaid, in their war against God the Son, Jesus Christ, (See Gen. iii. 15 ; Rev. xvii. 14 ;) his truth and ordinances. Therefore, O Lord God, our heavenly Father, we pray thee for Christ's sake, stir up all thy *orthodox ministry*, and editors of magazines, to fight, and so *save thy children*. Isa. xlix. 24, 26 ; Jude 3, 4 ; Rev. iii. 10, 11, 12, 13. Amen.

Let all editors of magazines in Great Britain, remember the warning which the aged, orthodox, Independent pastor, the Rev. Thomas Oxenham, gave Zion, to flee from Mr. Triggs, and his awful and *dreadful doctrines*, especially, "*that sin is a nonentity*." "*Lord, direct us*." Amen.

CHAP. IV.

OF SOME NEW ERRORS OF A CERTAIN ANABAPTIST OF RE-
KNOWN, WHICH WE HAVE NOT DISCOVERED IN THE
ANCIENT ANABAPTISTS.

The new errors are preached and published by the anabaptist, James Wells, in London, namely,—“that no renewed believer ever did, or can, backslide.” Thus, instead of warning the wicked and the righteous, by and in the Holy Ghost, he, in the spirit of error, resists the Holy Ghost, rejects the Bible, and condemns the orthodox, and their writings, beguiling the peoples, in London, and all places in the counties, where he goes forth to preach anniversary sermons. And moreover, he preaches against the *eternal deity* and Sonship of Jesus Christ ! And boldly asserts, that Jesus Christ was not eternally brought forth, or set up, in all His communicable fulness, as the

Holy Ghost declares, in Ps. ii. 6, 7 ; Ps. iv. 5 ; and Pro. viii. "The King, Eternal, Immortal." "The Power of God", and, "The Wisdom of God." 1 Cor. i. 24 ; 1 Tim. i. 17 ; Col. i. 15, 16, 17, 18, 19. This chapter will inform christians, who read my book, as well as anti-christians, that having myself, read James Wells' works, (in part) and being, very recently, in London, walking with *an elder* godly brother, lamenting over the *anabaptists*, in their *errors*, and over *certain other ministers*, mystically united with anabaptists,—the brother said to me, *suddenly*, we are *opposite* James Wells' chapel ! Will you go, and hear him, this evening ? I said, yes, and we entered the chapel ; when I found Mr. Wells' subject, was, "*The wisdom of God in a mystery*," "*the hidden wisdom*."

And after, by preaching, he had condemned all *the orthodox*, testifying very falsely and presumingly, they had *made a mistake* respecting the eternal deity and Sonship of Jesus Christ—and of his being Wisdom dwelling with prudence, or with the Father and Holy Ghost, finding out knowledge of witty inventions, (Pro. viii. 12) and set up from everlasting as One brought up with the Father and Holy Ghost, was *all a mistake* ! "For, I assure you," said Mr. Wells, "*the Wisdom* there declared, was the wisdom of *God personified* !" Thus, the erroneous presuming anabaptist raged, and was confident, saying, the wisdom of God, in a mystery, *personified*, was daily God's delight, rejoicing, always before him : rejoicing in the habitable part of God's earth ! And personified Wisdom's delights (said Wells) *were with the sons of men* ! But mind you, that wisdom personified, was not, I say, *Jesus Christ*. Pro. viii. 31. Alas, that error, presumption, ignorance, and absurdity of the preacher, James Wells, was to *me* so *grievous* ! And his denying my Lord and my God, Jesus Christ, the King Eternal, Immortal ; the Power of God, and the Wisdom of God, was so provoking to me, that I could not *sit* but a short time to *hear him*. Therefore, I rose up

gradually from my seat, with my eyes fixed on his eyes, and taking my hat, I went slowly out of the chapel, lamenting over James Wells, and his congregation; and being out of the chapel, and passing along a narrow short passage, lined with people, I said to them, passing, in the *anguish of my soul*, and *pressed in spirit, shocking! shocking! shocking!* Now, if any of my readers think or say, I am not “justified in my deeds,” of declaring and publishing *these facts*, exposing James Wells, the anabaptist, and his errors, piercing him and his confederates, mystically and spiritually, with “the Lord’s sharp two-edged sword—the law and testimony,” Isa. viii. 20; Eph. vi. 13, 17; whilst *praying for their conversion to God*, ver. 18. My reply is, *I am “justified by God, in my deeds,”* whilst God’s word speaks upon my heart, saying, “Cursed be he that doeth the work of the Lord deceitfully, and, cursed be he that keepeth back his sword from blood.”—Jer. xlvii. 10. Thus, having God’s command, as one of his called, and chosen, and faithful soldiers, (Rev. xvii. 14) I ask, my friends and foes, publicly, how can erroneous anabaptist, or other ministers, and their churches, be converted from Satan, and from error, to God, except God by His *orthodox*, convince them of errors, and wound them—then persuade, and *win them*? Know ye, that such has been, and now is, my labours and warfare in the Lord, the Spirit, and with the Lord Jesus, my Leader and Commander. Read Rev. ii. 26; xviii. 14. Which revelation of God, is, as far as in our days, the *anabaptists*, and all the *united mystery of iniquity*, have proceeded in *errors*, heresies, and *war* against the Lord God. Therefore, I have been, and am now, their antagonist, *in union with all the orthodox*. See Rev. xvii. 14. May God, the eternal Father, I pray, by the eternal Holy Ghost, in and through the eternal Son, Jesus Christ, render this work a means of converting his *election* among anabaptists, and other erroneous ministers, and be a means of checking

human reprobates, and for bruising Satan's head of influence. Gen. iii. 15 ; Rev. xxii. 15, 18. This I write, in lamentations and weeping, in prayer to God, Amen. O Lord, my God, lead me, and guide me in thy truth, to be a blessing to thine election. Amen, and Amen.

CHAP. V.

THE EXPOSITION OF THE ERRORS OF THE ANABAPTIST, JAMES OSBOURN, THE NATURALIZED AMERICAN MINISTER, AT PRESENT IN GREAT BRITAIN.

This Mr. Osbourn is declared to be "*the revivalist*" of the *anabaptist* churches in Great Britain. And, I say, having read some of his writings, I believe, that many years past, God *renewed him*, and at first, he believed, if he *writes truly*, in the Lord Jesus Christ, and preached Him, but being deluded by Satan, he now says, "*Christ Jesus was mortal*," "*And became accursed to embrace every point, every thing, every vile throe, evil passion, and every thing ever found in the heart of man.*" These are indeed, *awful errors*, exceeding the errors of the *sixteen anabaptist ministers*, which my readers have seen, figuratively, in the *antient plate*, and quite as perilous, if not exceeding all the errors and heresies of the anabaptists and their confederates, fore-named in my previous chapters in this book. If Mr. Osbourn is *an elect, renewed man* ! which, with my companions, I *dare not deny* ! as I dare not *determine* the state of any of the anabaptists afore-named ! And as I know not *one* person that *I am certain hath* "*sinned the sin unto death.*" 1 John v. 16. I do love, and can, with all the *orthodox*, lament over, and pray for Mr. Osbourn's *conversion* or re-conversion, as for all anabaptists. Now unto Mr. Osbourn, I say, if Christ Jesus could have possibly become *mortal* ! and *accursed* in his time-incarnation, then his life and death in the flesh, would not have been *meritorious* ! or of *more value than mortal, or sinful, accursed Adam* the

First! or the mortal man! whom the Holy Ghost sets forth by Moses, who committed a sin, and was accursed, and hanged! Deut. xxi, 22, 23. Know ye, Mr. Osbourn, that you have preached and published awful *errors!* For, by declaring “Christ Jesus” was *mortal* and *accursed*, you resist and condemn the Holy Ghost, and the Father, reject and condemn the Bible, and doctrinally labour to prove Christ Jesus a *deceiver!* Who said eternally, and in time, and now says, to His pastors and churches, “I am the Lord, your Holy one, the Creator of Israel, your King.” Isa. xliii. 15. “A just God, and a Saviour.” Isa. xlv. 21. “The Holy and the Just One.” Acts iii. 14. And who says, “I am He that liveth, and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. i. 18. If Christ Jesus had been mortal and accursed, he could not have died voluntarily himself, rose, and revived, and lived! See 1 Cor. xv. 3, 4. If Christ Jesus was *mortal*, and *accursed*, where then, was the Church’s Rock, in the days of *His humiliation?* Or, how could there have been any merit or justifying righteousness in his *passive* and *active* life? from his circumcision, smarting, suffering, bleeding, and law-fulfilling; and obedience unto death, even the death of the cross! Or how, if Christ Jesus had been mortal and accursed, could he, *by imputation*, took on *Him*, as the *Father* laid the *iniquities of us all?* See Isa. liii. 6. And how could Christ, at his death on Calvary’s cross, if mortal and accursed, finish the transgressions—make an end of sin—make reconciliation for the *elect’s* iniquity, in God, and the Godhead, and bring in everlasting righteousness for the whole election? Dan. ix. 24. Moreover, if Christ Jesus had been mortal and accursed, his humanity would have been a *corrupt thing!* like Cain’s offering to God, *not acceptable!* Gen. iv. 4, 5. But, his flesh did not see *corruption!* Acts ii. 31. If his flesh could possibly have been *mortal* or *corruptible*—and that

could have possibly been united with an *accursed soul*, in union and *one* with the *Divine Person*!—then, Christ Jesus could not have been an acceptable ransom, or ever redeemed the election from the curse of the law! Gal. iii. 13. But the Holy and Just one proceeded to the obtaining eternal redemption for us. See Heb. ix. 12, 13. And “the propitiation for our sins.” 1 John ii. 1, 2. We expect Mr. Osbourn to ponder these *verities*, and may God enable him to see, feel, and publicly confess and forsake his errors. 1 John i. 9. To that end, Mr. Osbourn, we pray you to consider, that there is a great difference between Christ Jesus being *voluntarily* made a *curse* for the election, in his *time-incarnation*, as agreed in eternity, in the everlasting covenant of redemption and grace, (Gen. iii. 15—21; 2 Sam. xxiii. 5; Job xxiii. 24; Isa. xlii. 21; Zec. ix. 11.) and his becoming *mortal* and *accursed*! Verily, Mr. Osbourn, lamenting over you, with all the *orthodox*, I say, you *err* most awfully, and if you are an *elect renewed man*, your present doctrines *respecting Christ Jesus*, are gifts from the spirit of *error*—Satan! who has *deceived you*! Now let the apostle Paul, by and in the Holy Ghost, confirm my declarations respecting Mr. Osbourn. Paul says, “Now concerning spiritual gifts, brethren, I would not have you ignorant—wherefore, I give you to understand, *that no man*, speaking by the Spirit of God, *calleth Jesus accursed*. And no man can say, (that is, by pure knowledge) that Jesus is Lord, but by the Holy Ghost.” 1 Cor. xii. 1—3. Thus, as Jesus is the Lord, he never was, or is *mortal*! or *accursed*! Behold, no writings of *men*, or sayings of men or devils, can *revoke* the above sentence of the Holy Ghost, by Paul. Therefore, Mr. Osbourn, we testify you have preached and published “a false Christ,” (Mat. xxiv. 24)—another Jesus—another Spirit—another gospel. 2 Cor. xi. 4. Profaning also the ordinance of water baptism, administered from Christ’s hand; and you profane also his Supper—for

you are presenting corrupt flesh and blood, or mortal flesh and blood, instead of the Lord's to your proselytes at your table.

Oh, Mr. Osbourn, how can you venture to make such a bad use of Concordances, so as to go from the Holy Ghost's doctrines by Paul respecting Christ, the holy and just One, who never sinned, yet was made sin for all the elect, 2 Cor. v. 21, and a curse to redeem us from the curse, Gal. iii. 13. And then run back to what the Holy Ghost, by Moses says, of a *mortal man*, who committed a sin worthy of death, whom you compare to Christ, for which sin the mortal man was hanged, and accursed of God, Deut. xxi. 22, 23. Verily, verily, your hunting after words in Concordances and Lexicons to get and to put together, labouring thereby to make the blessed, immortal God the Saviour, Jesus Christ, *mortal* and *accursed*! are awful errors, deadly deeds! We find no such errors or deeds in your "Lawful Captive Delivered." Or of your condemning the orthodox, or of your being an anabaptist to the back-bone!

We beseech you to acknowledge your error, and renounce anabaptism, and unite with us, pouring, shedding, sprinkling, God-directed baptizers, and also with the God-allowed immersion baptists, who like John Bunyan of old, and Dr. Cox of this year, and Mr. Blackstock, with many more, now living, with us, hold out preliminaries of peace, union, and fellowship, with all godly believers, pastors, and churches of both modes of baptism. And receive the Lord's Supper, together. If so, you will go back to America indeed, "the lawful captive delivered," of which you dreamed about in America, but was never delivered, if you always believed that Christ was *mortal* and *accursed*, as you now publish. May the Lord God, if it be his pleasure, deliver you, and effect peace, union, and church fellowship, universally, among believers. Amen, and Amen.

CHAP. VI.

OF THE WILL OF GOD THAT ANABAPTISTS FROM THEIR
RISE AND PROGRESS, NEVER DID AND NEVER SHALL,
HAVE NATIONAL ASCENDENCY IN CHURCH AND STATE
OF NATIONS.

The cause is, first, their despising and rejecting the Bible for their rule of faith and practice, and despising the dominion of Jesus Christ, denying his eternal sonship. Secondly, because they deny that he was, and is, the baptizer of the disciples, believing peoples of all nations, and their households, to infants, not before baptized, by pouring, shedding, sprinkling water on their heads, and faces, running down their persons. See *Exod.* xii. 37; xiv. 22; *1 Cor.* x. 1, 2. Giving his supper to all believers, *1 Cor.* xi. 23, 26; *Rev.* xxii. 17. Thirdly, because they condemn Jesus Christ's protestant monarchy, and national established protestant religion and polity, in church and state union, under his divine sovereignty, as king, priest, prophet, judge, and lawgiver. *Gen.* i. 1—26; iii. 15; *Isa.* xxxiii. 22; to *Rev.* xix, and xxii. chapters. Fourthly, because they strive, by all means, after the working of Satan, to "break the Lord's bands, and cast away his cords" of religious and civil society, the bands and cords of nations, *Ps.* ii. 3. For all people to be in subjection to the higher powers, ordained of God the Son, the Lord Jesus. And be subject to the ordinances of man for the Lord's sake. See *1 Pet.* ii. 13, 16, 17. To which the anabaptists object and rebel against, in all nations, as separatists from the Lord's apostles, and all the orthodox, and so in rebellion, teach libertinism, and republicanism, in churches and states, like Cain, Balaam, Core, and others. See *Gen.* iv.; *Jude* 11; *Rev.* xxii. 18. Fifthly, because they speak evil of dignities, that is, of the three persons, Father, Son, and Holy Ghost, one God ;

who demands and commands, his ministers to the end of the world, "to baptize all nations;" but the anabaptists will be particularists in rebellion, and so change the word of God, *nations* to *particular persons*! making concision laws, to cut off from baptism, and the Lord's supper, all people whom they will! Thus, as far as they possibly can, they exalt themselves as one man of sin, revealed this year, 1847, as at their rise, A.D. 250, "above all that is called God," 2 Thess. ii. 4. So Luther and his protestant companions of old, declared, as we now declare, that the anabaptists are worse than the papists, and we defy all men to refute our declaration. Sixthly, because they continually sow discord among christian, God-fearing, obedient, brethren and pastors, and churches, condemning the Bible ordinances of baptism with water, and the Lord's supper. Thus they live and move in one of the seven abominations, which God hates, Prov. vi. 19. Anabaptism is one of the most awful abominations upon earth, see Matt. xxviii. 19, 20. Seventhly, Anabaptists from their rise, A.D. 250, and in their progress to this year, 1847, have bound themselves, by earthly, sensual, devilish vows and laws, as their publications prove, not to be in union, peace, and fellowship with the orthodox, God-blessed, God-sent ministers, pastors, witnesses, and missionaries, in the nations, who in the hand, and by the will and counsel of God the Son, are discipling the nations, and baptizing with water, by pouring, shedding, and sprinkling water on all unbaptized believing parents, and others, from kings, queens, princes, nobles, judges, and all, to the poorest parents and their households, to infants, see Matt. xxviii. 19, 20; Isa lii. 15. For proofs read the Missionary accounts of God's ways among all nations, east, west, north, and south, this year, 1847, although condemned by anabaptists, as their publications prove, now open before us, to our grief and lamentations. Thus the anabaptists are manifest scorners, and scorf-

fers. Prov. xix. 29; 2 Pet. iii. 3, in all nations and more violently so this year, 1847, than in previous years, because the leaders and heads of anabaptists are *enraged*, by seeing many anabaptists converted to God, and because anabaptism, as anti-monarchical and seditious, is gradually consuming. See Dan. vii. 26, 27; Matt. xxviii. 19, 20; 2 Thess. ii. 8. Who then of the orthodox, can refrain from lamenting, and weeping over the anabaptists; and from praying God for their general conversion, when we see their erroneous, fearful state, in the nations of the earth, and receive national reports of their rebellion, and republicanism in the nations. It is well known in Germany, what an awful condition they are viewed in, and declared for their former cruel, wicked laws, acts, and deeds, as stated in my "Compendiums on Baptisms," and "The Rescue," Section 7. And they are condemned in other nations also, as libertines, see Section 19, of "The Rescue," page 33. Whilst in Denmark, anabaptists, of all nations, are out-lawed, and dare not, (but at the risk of their lives) preach, or practise anabaptism in Denmark. Moreover, we have this year received a lamentable account of anabaptist libertinism, republicanism, and rebellion against the government and national laws of France, as follows: "Certain British anabaptists, by and in anabaptism, drawing together, accompanying in their erroneous exercises, that was known libertinism, rebellion and republicanism, and which is scripturally declared, resisting the truth and the powers, Rom. xiii. 1, 2. They incurred pains and penalties, and refused to submit to the government and laws of France; that refusal and rebellion, was and is, the spirit of anabaptism. However, they were by force, brought to trial by the monarchical powers, and the judgment of the tribunal of Laon, March 26th 1847, according to the penal code, article 290, declared, that anabaptists are a sect beyond the pale of religions authorised by law, *an illicit association!*" Thus the

anabaptists in France, were justly condemned, for their libertine, rebellious, republican deeds, as they were in Germany, A.D. 1536, and put to open shame and contempt, as an *unlawful association*, in rebellion against God, rejecting his Bible laws, and ordinances, and resisting his monarchs on earth, and Bible monarchical national laws, stirring up sedition, and rebellion, and sowing discord in churches and states of nations ; such is anabaptism, and the lamentable state of anabaptists. See Gen. iv. 8 ; Prov. viii. 16 ; Rom. xiii. May God, if it be his pleasure, convert them. Amen. But if God's design is, to let anabaptists of Great Britain, continue in their fury of anabaptism, as preached and published by pastors and editors, in malicious libels against himself, and his Bible, his laws and ordinances, despising dominion, speaking as publishing evil of dignities ; Jude 8 ; making open seditions and rebellions, and publicly condemning most falsely, the episcopalian, presbyterian, independent and congregational protestant orthodox ministry, and congregations, from the highest to the lowest ; then God, by the government of Great Britain, as in other nations, will make new laws for the ruling of anabaptists ; for the preservation and defence of dignities in church and state, and for the protection of the loyal protestant dissenting pastors and congregations. For the bible laws of God and God's national laws therefrom, were and are made for the disobedient and rebellious profaners, idolators and murderers. See Exod. xx ; Rom. xiii ; 1 Tim. i. 9, 10.

For my own part and my orthodox brethren, all loyal God-praising protestant dissenters, I declare we have often been in danger of being killed by the anabaptists, and their hired blaspheming fierce libertine republican bands : as Stephen and Paul were in danger of old at their own dwellings, and in places to which the Holy Ghost led them to preach the glorious gospel. See Acts vi. 9 ; ix. 23, 24. Thus new laws are necessary to rule the raging anabaptists, and prevent their plots

and purposes of destroying the godly, and from breaking protestant God-given bands asunder, and casting away his cords from them. Psalm ii. 3. 'God save Queen Victoria.' Amen and Amen.

CHAP. VII.

A GOD-GIVEN BIBLE WARNING TO GODLY PASTORS, MINISTERS AND MISSIONARIES, AGAINST ANABAPTIST AND LIBERTINE CONFEDERACY, AND AGAINST ANABAPTISM AND LIBERTINISM, "HEAR THE WORD AT MY MOUTH (SAITH GOD) AND GIVE THEM WARNING FROM ME." EZEK. III. 17; REV. II. 14, 15.

Having proved in previous chapters that anabaptists from their rise, A. D. 250, separated from God's orthodox, rejecting God and his bible, becoming libertines, and "turned from the holy commandment delivered unto them;" Matt. xxviii. 19, 20; Luke xxii. 19, 20; 2 Peter ii. 21. so I say is the state of the present day anabaptists, who, if they cannot proselyte godly pastors, ministers and missionaries into anabaptism, or destroy them by libels, they crouch and humble themselves in conversation and correspondence with the orthodox godly ministry, especially young men; and by all deceivableness in unrighteousness, they labour to persuade them to leave water baptism entirely to themselves, and hold fast only the ordinance of the Lord's supper, to deliver unto believers in their congregations. And in that Satan-devised net and snare, many godly ministers are taken; see Prov. xxix. 6, 7; Eccles. ix. 12; and so become libertines, having "turned from the holy commandment delivered unto them by God." See Matt. xxviii. 19, 20; Luke xxii. 19, 20; 2 Peter ii. 21. For my own part, as an independent minister and pastor, sent of God to disciple people by preaching and publishing, "the law and testimony," Isa. viii. 20, for twenty-seven successive years, preaching Jesus and the resurrection, repentance

and faith; and not only by the holy commandment written in the Scriptures, but spoken in and upon my heart by the Holy One; He commanded me to baptize believers (not previously baptized) and their households, to infants, and deliver the Lord's supper to all godly believers; see Matt. xxviii. 19, 20; Luke xxii. 19, 20; which I did in full assurance I was in the divine ministerial line, that the Holy Ghost led the apostle Paul. See 1 Cor. x. 1, 2, 3, 4; xi. 23, 26. But soon I was tempted by anabaptists either to be rebaptized by being cast backward into and under water, or to give up the ordinance of baptizing with water believers and their infants, and deliver the Lord's supper only to godly believers; leaving water baptism as a disputed, undecided point to anabaptists.

But God the Holy Ghost alarmed my soul by saying, "Obey the voice of the Father and Son." Matt. xxviii. 19, 20; Luke xxii. 19, 20. And the voice of the Father alarmed me, saying of Jesus Christ, my beloved Saviour, "Hear ye him." Matt. xvii. 5. When the voice of the Son, my Saviour, my rock and refuge, whom I knew was with the Father and Holy Ghost, one God, the Godhead, stayed my soul, and fixed me in his glorious gospel, and the ordinances of baptism with water, and his supper, saying, "Obey my voice, keep my charge; if any man draw back, my soul shall have no pleasure in him." Heb. x. 38. "Hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 25, 26. "This do in remembrance of me." Luke xxii. 19. When manifesting himself unto me in his word, "The root and the offspring of David, and the bright and the morning star;" Rev. xxii. 16. to strengthen and encourage me in my ministerial course, I could not refrain from baptizing with water, believers (not previously baptized) with their households, unto infants. Delivering also bread and wine to all godly believers, as the symbols of Jesus' holy, sinless, or immortal flesh and blood: John

vi. 54: receiving it myself, by faith that works by love. John vi. 56, 57. Yes, "The love of Christ constrained me!" whilst the following words delighted my soul, and now delights me in my old age, namely, "And the Spirit and the bride say, come; (come, Lord Jesus) and let him that heareth, say, come; and let him that is athirst, come: and whosoever will, let him take of the water of life freely." Rev. xxii. 17.

In these blessings I became assured in the Lord, I was one with Luther and Calvin, and one with the immersion baptist, John Bunyan, and other ministers, who had open communion, and had no concision laws. And I read Bunyan's works with great comfort, and Barry's and Flavel's, Erskine's and other orthodox works, assured, as I am now, that anabaptists and libertines, were and are in the delusive snare of the devil. May God render this chapter a means of their conversion. Amen.

Know ye my readers, that Mr. Fowler, a God-blessed regenerate man, and minister of Gower-street chapel, London, some years past, whose soul is now in glory, singing God's praise with all the ransomed in heaven, and with the elect holy angels; (see Rev. v.) was snared by anabaptists to reject baptism with water, and not baptize, either believing unbaptized disciplined believers, or their infants; but left water baptism entirely to anabaptists, or to the national established protestant church. Thus the blessed Fowler drew back, and gave up water baptism, as the anabaptists advised him; and delivered the Lord's supper to believers, who were *beguiled* to join his church. Thus he became a luke-warm libertine, in anti-christian league with anabaptists. But God visited him with various afflictions, warning him of libertinism, even by unworthy me, and by other orthodox ministers; yet he was so snared by anabaptists, and so became their servant, even as Jehoshaphat became servant to Satan and Ahab, that Mr. Fowler was persuaded to write against the God-blessed judicious Barry and his book

on "the Falseness and Unscripturalness of Anabaptism." But God in mercy, sent me with a friend and christian brother to his house, to prevent his wicked deed. The affair was, as follows: 'the brother that pressed me to go to Mr. Fowler with him, was an aged member of the blessed Huntington's church, who having heard Mr. Fowler to his comfort, after Huntington's death, wished to join his church, and he signed, or had his name signed as a member in his church book. But finding Mr. Fowler had given up the ordinance of water baptism, he lamented in grief, and pressed me to go with him to Mr. Fowler's, to blot his name as a member, out of his church book. That being done, Mr. Fowler addressed me as a minister, and a pouring, shedding, sprinkling baptist, and condemned me with all the ancient orthodox, to Huntington and Hawker. But as in the Spirit of truth, I resisted and refuted him; he became angry, and said, I am writing against Barry, especially the doctrine of his book, entitled "The Falseness and Unscripturalness of Anabaptism," and then presented his manuscript, and began to read it aloud to me, and the aforesaid brother, and all in his house. When I found Mr. Fowler erred, not understanding the blessed Barry's God-directed Scriptural doctrines of that incomparable book, never to be refuted, and worth its weight in gold; I said, O sir, if you print and publish what you have read in your manuscript, you will sin against God, and falsely condemn the godly, learned, judicious James Barry, as you condemn me falsely, with Huntington, Hawker, and all the orthodox, and will ruin yourself, scatter your congregation, and bring heavier judgments of God upon yourself then you have at present in your libertine, lukewarm state; Rev. iii. 15, 16; and so become like the wicked, who hate the righteous and be desolate. Psalm xxxiv. 21. That warning of God by unworthy me, entered Mr. Fowler's soul and heart, and he ceased to read his manuscript, and dropped his paper on his knee, and burst

into tears, as did all the persons in his house, with myself; and he said, I shall give it up. Thus Mr. Fowler was prevented with the blessing of God's goodness, from publishing against Barry; and he blessed me, and the brother in parting, who blotted his name out of his church book: and never printed his erroneous manuscript.

But Mr. Fowler lived and died in sore affliction under God's rod, saved, yet so as by fire: but his work (said God) shall be burnt. See 1 Cor. iii. 15. Nay it was burnt, his church could not be suffered to remain in libertinism, or in the robbery and oppresion of anabaptists. But the church now at Gower-street chapel, is in sore affliction, lamenting between two erroneous bands, namely, anabaptists and libertines, A. D. 1847. O Lord, "save thy people, and bless thine inheritance, feed them also, and lift them up for ever." Psalm xxviii. 9. Amen, and Amen. Most assuredly, anabaptism and libertinism, God will gradually consume. 2 Thess. ii. 8; Dan. vii. 27. Oh ye pastors, ministers and missionaries of God, I am sent in his blessing, lamenting, bold in my God, to warn you all against anabaptism and libertinism, and from saying a confederacy with anabaptists and libertines. May God enable all his pastors, ministers and missionaries, to preach Jesus and the resurrection, repentance and faith, out of the law and testimony; and keep the ordinances of baptism with water, and the Lord's supper. So will you all be blessed with the Lord's invisible, comforting presence and approbation in all nations, and your churches will be comforted and fed with the fatness of his house. See Gen. iii. 15, 21; iv. 4; to Psalm xxxvi. 8; Matt. xxviii. 19, 20; John vi. 48, 54, 57; Acts xx. 27, 28; Rev. xxii. 17, 21.

But we, the orthodox, are grieved and greatly lament to see and hear the converted, zealous Jew, George Abrahams, the preacher in London, in perilous libertinism, scoffing at all the orthodox, from his Father Abraham to the Apostle Paul, his relations in the

Lord Jesus, and shamefully also dishonouring all the orthodox and their ministry, from Polycarp and Irenæus, to Justin Martyr, to Calvin, Luther and others, to John Philpot the martyr, to Whitfield, Romaine, and others, to Huntington, Hawker, and the God-blessed, God-sent pastors and ministerrs, now living with myself in Zion, namely, the Rev. B. Isaac, the Revs. J. Irons, Luckin, Cartwright, Gittens, and hundreds more godly pastors, ministers, missionaries and authors, in the united kingdom of Great Britain. Testifying “there is not one drop of water commanded by the Lord to be used for baptism on believers, who have not been previously baptized, or on their infants or children.” Oh thou Jew, although I love thee as a renewed man, and have been comforted by hearing thy preaching a part of the glorious gospel of the blessed God. I am to inform you that your course is perilous, you have lied and spoken against the Lord by denying the use of water, to be poured, shed or sprinkled on unbaptized, believing parents, their infants and children. Read, we pray you, for the proofs of your perilous course; Matt. xxviii. 19, 20; Acts i. 5; Acts ix. 18; and ponder what your ancient relation Peter said, by the Holy Ghost, and now says to you and all Jews and Gentiles, namely, “Can any man forbid water?” that is, to unbaptized Cornelius, a believing gentile, his household, and gathered friends and neighbours. How then dare you forbid water? or testify, you are justified by objecting to use water for christian baptism? Peter gave the challenge and recorded it, and neither Jew or Gentile replied! No, not one man was so bold in falsehood as George Abrahams, when Peter said, “Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized.” Acts x. 47. May God enable you to do his revealed will, if it be his pleasure. Amen.

What? And who are you? Mark ye, “the promise was, and is, to us and our children.” So water

baptism shall continue to the end of the world! God the Son by us, being the baptizer with water, see Matt. xxviii. 19, 20; John iv. 1, 2; Acts ii. 39; 1 Cor. i. 2; Rev. ii. 26; and Rev. xxii. 14, 16, 17, 21. Moreover, we testify in conclusion, that the God-blessed, learned, and judicious Dr. John Owen, says, scripturally, "The right of the infant seed of believers unto water baptism, as the united seal of the covenant, stands on the foundation of the faithfulness of Christ, as the messenger of the covenant and minister of God for the confirmation of the truth of his promises," see Mal. iii. 1, to Matt. iii. and iv. chapters, to John iv. 2, to Rom. xv. 8; 1 Cor. vii. 14. So the blessing of Abraham in the room of circumcision is the baptism with water, the sign and seal of regeneration, Gal. iii. 8, 9, poured, shed, or sprinkled, (says Owen) on the offspring of us, believers, our buds, our little tender ones, our infants! Exod. xxiv. 7, 8; Isa. xlv. 3, and lxi. 9, and lxxv. 23; Matt. xxviii. 19, 20; Acts ii. 39. Alleluia: for the Lord God Omnipotent reigneth. May he, the God of Abraham, the God of Isaac, and the God of Jacob, the blessing, baptizer, and the salvation of all elect Jews and Gentiles, the Judge, Lawgiver, and King of all, render this work an extensive blessing in Zion. Amen, and Amen.

FINIS.



